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THE JOURNAL OF EDUCATIONAL SOCIOLOGY

The Foreign Born—Their Citizenship

Ruth Z. Murphy, *Issue Editor*

The Meaning of American Citizenship	Edward J. Ennis	3
The American Foreign Born and the War	Alan Cranston	8
Americans on the Fringes	Annie Clo Watson	14
Security for the Family of the Foreign Born	A. Delafield Smith	20
Adult Education for Victory and Peace	Paul H. Sheats	28
Educational Activities of the United States		
Immigration and Naturalization Service	Glenn Kendall	36
Adult Civic Education—A State Program	Mary L. Guyton	42
An Adult Student Association	Maude E. Aiton	47
Citizenship—As Action	William E. Mosher	55
Editorial, 1	Book Reviews, 61	

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EDITORIAL

Citizenship has had a revival of meaning for people throughout the world. Modern communication is providing individuals with the stimulation and information that leads to increased democratic participation. The radio, the motion picture, the broadened press, and the inexpensive book have made possible an awareness and understanding of the larger community of today that begins to approach the knowledge of affairs that existed in the colonial town where democracy functioned so easily. More and more public affairs are becoming everybody's concern. The war has added to this trend. The tendency, however, is inevitable and will continue. The world of tomorrow will require it.

This increase in democratic activity gives added importance to the citizenship of the foreign-born population. Although only 8.7 per cent of the total population, a smaller number than in the past, they are a far more articulate group for they are older, longer resident, more deeply rooted. Sixty-four per cent are citizens. Almost two thirds are over forty-five years of age, and a fifth are over sixty-five. English is the mother tongue of one out of every five and many of the others have availed themselves of the educational opportunities to learn English. Even those limited in their language ability are kept informed through the foreign language press and radio as well as by long established foreign language organizations. They

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are participating in the war program although certain social barriers may have made this difficult. They are the parents and grandparents of a large proportion of the men in the armed forces and on the assembly lines. Their increasing integration into American society is clearly evident.

What they think, what they value, what is important to them today and tomorrow, what meaning they attach to citizenship is a vital part of American life. It is essential that we see this clearly and provide a political, economic, and social life that makes possible their easy and socially sound participation. It means the continuance of opportunities for training in English and citizenship subjects for those who still need them. But more important it means creating a social situation where the shy and hesitant are encouraged, where foreign names are no hindrance to employment, where differences in manner and accent do not set people apart but rather create friendly interest. The citizenship of the foreign born can only have its best value in a society that realizes the commonness of the broad objectives and at the same time values individual and group differences.

RUTH Z. MURPHY

THE MEANING OF AMERICAN CITIZENSHIP

EDWARD J. ENNIS

In choosing what profitably may be said on the meaning of American citizenship, it will occur at once to all that citizenship in the United States means many things common to citizenship in other nations, but it also possesses unique and invaluable qualities to be found in no other citizenship, modern or ancient.

It is not to be thought, however, that ancient civilizations did not realize the importance of citizenship. The ancient Greeks, for instance, considered all who were not citizens to be barbarians. Plato divided all humanity into the Hellenes and the Barbarians. Roman citizenship was the dearest possession of the Roman, which is understandable when it is considered that under the harsh rule of the Roman eagles not to be a Roman citizen was to be a slave. In those civilizations it was virtually impossible for one not born a citizen to become one and we should heed the lesson that the decline and fall of the glory of Greece and the power of Rome may have been accelerated by such a policy, a mistake which we must never make. In other civilizations the strong ties binding the citizen and his government together, or the subject and his emperor, were recognized. Under the harsh penal code prevailing in China since the second century before Christ, a person who renounced his country and allegiance was beheaded, and if he attempted the crime but failed to execute it, he was strangled to death. The property of such criminals was confiscated and their wives and children distributed as slaves to the officers of the state. The crime was considered so terrible that even parents, grandparents, brothers, and grandchildren of such criminals were banished.

During the middle ages where absolute monarchies were the prevailing form of government, citizenship, either as it had been known in Greece and Rome or as we know it today, was replaced

by a completely different concept of monarch and subject, an allegiance which emphasized the tie between monarch and subject at the expense of the ties that bind the people among themselves; for citizenship in a democracy is not only the reciprocal rights and duties between the citizen and his government, the exchange of the allegiance of the individual for the protection of the state, but its most significant characteristics are the obligations which citizens owe each other to live in common brotherhood.

In our nation American citizenship was born when our political forefathers in the Declaration of Independence recorded that they were severing the ties that made them subjects of a foreign king. From that day every person born in this country who adhered to his allegiance to the British Crown became an alien. In enjoying the heritage of the citizenship thus born in 1776 we too seldom realize its value in terms of the price that was paid for it in wresting it from a powerful monarch in bloody revolution. Those who were not born with it but fought to achieve it realized its value and lost no opportunity to preserve it in the fundamental law. The first compact between the States, the Articles of Confederation of 1777, provided that the free inhabitants of each of the States shall be entitled to all privileges and immunities of free citizens in the several States. When the Constitution of the United States, which remains the fundamental law today, was adopted the concept of citizenship received important attention. Article 4, Section 2, provides that the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States. In view of our unique constitutional system under which the people owe allegiance to the State and the nation exercising sovereignty over the same territory, our citizenship has a dual character. Although the Constitution referred to citizens of the United States it was generally believed until slavery precipitated the issue that Federal citizenship was subordinate to State citizenship and the protection afforded by the law to citizens of one State against discriminatory action by another State was an attribute of their State citizenship. For example, the

constitutional provision just mentioned required that the citizens of each State could move freely and carry on ordinary business in the other States without undue discrimination. Thus citizenship, under the Constitution, was made one of the means by which the people of the various States were brought together into a constitutional union and State isolationist elements were prevented from setting up barriers to free commercial and social intercourse among the peoples of the various States which would have prevented this from becoming a great nation. In this respect it may be stated that American citizenship derives its value not only from the greatness of the United States, but that the United States in turn has derived its power in part from the protection of the rights of citizenship. The issue of slavery brought forward the importance of Federal as distinct from State citizenship. The Dred Scott decision in 1857, which stated that a State could not give a Negro citizenship that had to be recognized in another State, was wiped out by the bloody struggle of the Civil War which resulted in the provision of the Fourteenth Amendment to the Constitution of the United States—that all persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States. Again we learned that the rights of citizenship could be preserved and increased only at the greatest possible human cost—which is summed up in the words “civil war.” Thenceforth every person born in the United States, regardless of color or creed, and every person naturalized under the laws of the United States became endowed with all of the precious rights of citizenship and with the complete protection of our Government in the enjoyment of the privileges of that citizenship.

The Fourteenth Amendment reversed the former situation under which State citizenship was paramount and Federal citizenship derivative or secondary and made Federal citizenship paramount to State citizenship. The nature of the rights and privileges of that

Federal citizenship distinct from the rights of State citizenship, however, were not clear and the courts have constituted a battleground upon which the rights of Federal citizenship against discriminatory State action or even Federal action have been continually fought and usually won by the proponents of the extension of the rights of Federal citizenship. Despite the plain words of the Fourteenth Amendment that every one born in the United States is a citizen thereof, the Supreme Court in 1897 held by the bare majority of five of the nine members of the Court that a person born in the United States of Chinese alien parents was a citizen of the United States despite the fact that most of his youth was spent abroad with his parents. Only a few years ago in the Hague case the Supreme Court gave the protection of Federal law to citizens of the United States deported from Jersey City by local authorities because they attempted to exercise their rights of free speech and assembly. In innumerable judicial skirmishes the rights of free speech, free assembly, free press, and the right to travel about the country from one State to another, whether indigent or not, are being upheld by the courts as rights of Federal citizenship and it is in these vindications of civil rights that we find much of the real meaning of American citizenship.

One of the greatest aspects of American citizenship from which it derives much of its meaning is the naturalization process. From the beginning of our Government we have encouraged citizenship by naturalization. That citizenship by naturalization has been a reciprocal gift. In return for the citizenship tendered them by this Government, immigrants from all over the world have come not empty handed but with a rich inheritance which has become part of our national strength. That great humanitarian, President Wilson, stated it much better than I can when he addressed a group of new citizens in Philadelphia in 1916:

This is the only country in the world which experiences this constant and repeated rebirth. Other countries depend upon the multiplication of their own native people. This country is constantly drinking strength

out of new sources by the voluntary association with it of great bodies of strong men and forward looking women out of other lands. And so by the gift of the free will of independent people it is being constantly renewed from generation to generation by the same process by which it was originally created. It is as if humanity had determined to see to it that this great Nation, founded for the benefit of humanity, should not lack for the allegiance of the people of the world.

In exploring the meaning of American citizenship I have discussed its rights and privileges, which are its more important aspects in time of peace, but at present when the fate and future of this nation and of that citizenship depend upon the outcome of total world war, the essence of the meaning of American citizenship for the present is not found in its rights and privileges but in its obligations—that obligation of allegiance and service to the nation and to each other demands that the citizenship originally won and more than once preserved by bloody war must again be protected by every sacrifice, including life itself. The willingness to make that sacrifice is what American citizenship means today to the more than seven million men in the armed forces of the United States. The willingness to make every sacrifice that our Government calls upon them to make is what that citizenship must mean to every citizen.

In the postwar world American citizenship will mean even more in human rights than it has ever meant before. Already American citizenship guarantees freedom of speech and of religion and in large measure the freedom from want and fear set forth in the Atlantic Charter. When victory is ours, and victory will be ours, these rights will be preserved and extended and American citizenship as an essential part of democracy will develop into a model of the rights of man. The human rights protected by it will become the object and the goal of all humanity and if and when the brotherhood of man is ever expressed in a world citizenship it will be founded upon the rights of American citizenship. All this, I believe, is the meaning and the future of American citizenship.

Edward J. Ennis is Director of the Alien Control Unit of the Department of Justice.

THE AMERICAN FOREIGN BORN AND THE WAR

ALAN CRANSTON

First, now that we have made a title, let us destroy it. For "foreign born" is an artificial separation. Separations of any kind are un-American, in peace and war. But in a war like this, and in a country like ours, only those who imitate the enemy strategy of divide will give anything but superficial meaning to the "foreign born."

The fact is that we as a nation are the best example of what the United Nations talk about when they speak of a union of free peoples. The United States is a small United Nations. As President Roosevelt himself has said: "We are all immigrants here." For America is still in the making, shaping her fate out of the human lives of all of us, drawn from the ends of the earth. And the mark of the American is the immediacy with which he becomes an American.

It is important to recognize that we are a nation of minorities and when we speak of the foreign born or the foreign language groups, we speak of Americans who differ from other Americans no more than a Texan differs from a New Yorker. Thus the full-blown part that the so-called foreign groups in this country have played in the war should surprise no one. In fact, it should be taken for granted.

Half a million boys of Italian origin, a quarter of a million boys of Mexican origin—to mention only two groups—are fighting in Uncle Sam's Army. Where they carry their father's name, in most cases, they are recognized as such, but the untold numbers whose mothers married men of other origins are seldom singled out. We are, after all, one people fighting on all fronts with one will—the will of America.

It may be well to catalogue some instances where Americans bearing foreign-sounding names have played an exceptional role in this war. Many are as well known as Louis Zamperini. One less

known is the story of Sergeant John Besilone. He is known in the Pacific as "Manila Jack." A Marine since 1940, when he saw that America was threatened by the war in Europe, he earned his nickname in service in the Philippines. Sergeant Besilone's father was born in Naples and his mother in Raritan, New Jersey. He has nine brothers and sisters, among them one brother with him in the Marine Corps, another with the Army in Iceland, and two married boys at work in the war factories of New Jersey. For Sergeant Besilone's story is a typical American story. His name, however, has now taken its place with those other soldiers of the United States who have fought bravely on all our fronts. At Guadalcanal on October 24 and 25, Sergeant Besilone earned the Congressional Medal of Honor for, as the citation reads, "extraordinary heroism and high valor in combat against the Japanese." He saved an entire formation of Marine infantry and played a major part in the virtual annihilation of an entire Japanese regiment. In a violent frontal attack by the Japanese under incessant fire, Besilone maneuvered his machine gun for three days and three nights without sleeping, without resting, without eating, and when he was through 38 Japanese were dead. This story of Sergeant Besilone stands for the story of eight million other American boys in the armed forces of this country. I could mention Captain Julian Saldivar, Private Al Schmid, as we all mention Colin Kelly, John Bulkeley, Joe Foss, Buzz Wagoner, Cesar Romulo, and the unnamed men of Guadalcanal.

Behind these fighters stand the workers and the farmers of this country. Here too the foreign language groups have given their utmost. Millions of the 41,000,000 American industrial workers are of Slavic descent. In the big war centers like Buffalo, Detroit, Bridgeport, the Chicago area, Southern California, whole communities of foreign born are now at work producing the planes, the tanks, the guns, the total machinery of war. In the heart of the River Rouge plant in Detroit, 4,000 men in the key machine and tool jobs are Italian born or the sons of Italian parents. Their skill

is critically necessary to the precision and perfection of the planes now devastating the Axis on all fronts.

One thing we fight for, as all peoples have ever fought, is our land. We tend in this country to think of the foreign born as city people and that may be one reason why some of us continue to separate the "foreign born" from the rest of the Americans. We need only to think of the land and our farms that extend from one coast to the other and from the Red River of the North to the Rio Grande and the Gulf of Mexico to realize that we are many people becoming one. For the food we all eat, which we now supply to our Allies and which we will carry into all the occupied countries we liberate, has been harvested by the hands of every nation. American Swedes in the Middle West, American Czechs in Texas, American Italians and Poles in the Connecticut Valley, American Germans in Wisconsin, Minnesota, and the Dakotas, American Mexicans throughout the Southwest, American Ukrainians and American Slovaks in Pennsylvania, American Danes, American Norwegians in the Northwest, American Anglo-Saxons wherever there are farms—this is but a partial roll call of the farmers of America at war—the fathers and mothers of sons like Joe Foss who fight in the air and on the sea to make certain that freedom stays alive on this land.

There are 4,200,000 aliens, 7,250,000 foreign-born citizens, and 23,000,000 first generation Americans—a total of 34,450,000 people of recent foreign origin. According to the Bureau of the Census, 22,100,000 of these stated in 1940 that they were born and spent their early childhood in homes where English was not the spoken language. The enduring strength of mother tongues on American soil is revealed by the fact that nearly 3,000,000 native-born Americans of native parentage are included among those born in homes where English was seldom spoken. Of these, 925,000 are of German origin, 718,000 of Spanish-American origin, 418,000 of French origin.

With the mass of new Americans so large, and with their role in

the war so vital, it is natural that several government agencies born out of the war concern themselves with the foreign language groups.

It is to the credit of the overseas operation of the Office of War Information that radio and pressmen have gone down into America as she breathes among the foreign language groups and brought out of her for broadcast and publication over the world stories of American Poles, Czechoslovaks, Italians, Finns, and others of the more than two score nationalities who make America home. These voices and the stories of the people are beamed to their countries of origin.

It has become a truism that the vast majority of new Americans outdo themselves in loyalty. America is as fresh to them as the morning, and for her freedoms they feel a gratitude that older Americans, who take freedom for granted, seldom experience. The Treasury Department, for example, established a section of its war savings staff to reach the foreign language groups. It reports that foreign language communities, organizations, and individuals exceed their quotas in drive after drive, pledging and buying overwhelming amounts.

Most new Americans are American citizens first of all—that unquestioningly and unquestionably. But these large fractions of citizenry which retain concurrently a lively concern for the fate of their “old countries” have been stirred by the war into a new self-consciousness and life. In recognition of these important political forces shortly before Pearl Harbor, a Foreign Nationalities Branch of the Office of Strategic Services was created to maintain contact with these groups and to study and report foreign political developments among them.

The prelude to war brought into existence the Alien Registration Unit of the Department of Justice, designed to give us basic information about aliens within the United States, and the Special War Policies Unit of the Department of Justice, one of whose duties is to follow the foreign language press and the activities of foreign

language organizations and foreign agents. The war itself brought the War Relocation Authority, established to take care of the people of Japanese origin ousted from certain military zones.

Another illustration of one agency concentrating itself on one group in our population is the Division of Inter-American Activities in the United States, a part of the Office of the Coordinator of Inter-American Affairs. In carrying out their program of informing the American people about our neighbors to the South, they have given special attention to the Spanish-speaking Americans, the bulk of whom are of Mexican origin.

In this work they have coöperated with the Foreign Language Division of the Office of War Information, which serves as the clearing agency of the Government in reaching the foreign language groups of the United States through press and radio.

On a smaller, specialized scale, the Foreign Language Division seeks to clarify the origin, issues, and progress of the war for the millions of Americans who speak foreign languages or who maintain ties and interests in the lands of their origin. It seeks to gain their maximum support for and participation in this fight for freedom.

There are approximately 1,200 newspapers—including 110 dailies—published in the United States in 38 foreign languages. This includes 200 German newspapers and 130 Italian newspapers. Two are published in languages unheard of by most Americans—Wendish and Ladino. Statistics prepared by Ayer's Newspaper Directory reveal that 182 foreign language papers have individual circulations of at least 10,000, and a total circulation of 4,175,241. A conservative estimate of the total circulation and readership of the foreign language press is 10,000,000. Over three fourths of the papers are consistent users of the releases, articles, speeches, news, and feature stories sent to them by our Government.

There are 150 standard radio stations in the United States broadcasting in 29 languages to an estimated listening audience of 8,000,000. The Foreign Language Division is in direct touch with

all 150 radio stations and has succeeded in bringing about a marked increase in the volume of prodemocratic material and war information they are carrying.

The Foreign Language Division has sought to emphasize that this is not a racial or a national war, but a war against dictatorship and for the freedom of people of every race, color, and creed. Because it is a war for freedom it is America's war—for we cannot live in a world half slave and half free.

A good share of this work has been based on making full use of the very weapon that Hitler thought we did not possess—a spiritual unity, the stronger for its diverse national basis—full use of the belief that here in the United States the concept of the United Nations is a living, working reality. Within our own borders we can, if we will, set the pathway for a better, happier future of mankind based on international and interracial coöperation.

The foreign born and their children are already contributing to that better world with the blood they are shedding on the battlefronts and the sweat they are shedding in the factories and on the farms on the home front.

The great failure of Goebbels in America—the greatest failure of Goebbels in the world—is summed up by the millions of Americans of Czechoslovakian, Yugoslavian, Polish, Hungarian, Italian, German, and other national origins who are contributing all within their power to the fight for freedom because they are convinced that victory for America means victory for their lands of origin. They have a double incentive to work, fight, and die for freedom—freedom for not one but two beloved lands.

After victory is won, these groups of New Americans can contribute much to the struggle to establish a sound, enduring peace. For together these powerful groups want a peace that is good not only for America but for all the nations of the world. They will support that kind of a peace. They can help America—and many other lands—to forge that kind of a peace.

Alan Cranston is Chief of the Foreign Language Division of the Office of War Information.

AMERICANS ON THE FRINGES

ANNIE CLO WATSON

Whites and Negroes have long been labeled by our immigration and naturalization laws as "indigenous" races eligible to enter this country under national quotas and subsequently to become citizens. When our newly codified nationality laws went into effect in 1940, Mexicans and people from the other Americas who carry in their veins blood of the aborigines were also legally recognized as being indigenous. Although the American nations are and have always been free from quota restrictions, there had been prior to 1940 a few instances in which naturalization was refused for the reason that the petitioners from one of those countries happened to be non-white or Indian. Only the people of the Asiatic Far East and of the Pacific Islands still remain beyond the pale as far as the legal processes of immigration and naturalization are concerned. Chinese, Japanese, Koreans, the native inhabitants of India and the Philippines are the best known of the nationalities now classified as "ineligible" to become citizens by naturalization.¹

Small colonies of these Asiatic and Pacific Island nationals, called Orientals to distinguish them from Occidentals, were already established in the United States when final exclusion regulations (for all except Filipinos) went into effect in 1924. They were scattered largely along the Pacific Coast and with the raising of legal barriers against them their geographical location became almost symbolic of their accentuated social situation as people on the fringes of American life.

To the majority of Americans the term immigrant is synonymous with European. And numerically people of European stock do exceed by far all other population divisions. They have long been the great laboratory for the development of laws and regulations

¹ Recent exception provides that men of all races serving in the armed forces of the United States may become naturalized.

applicable to the foreign born and their communities the testing ground of a succession of theories about Americanization, the "melting pot," assimilation, or currently of social integration. So few Negroes are foreign born that at this time they are hardly to be considered in the immigration picture; their problems are due fundamentally to race discrimination rather than to nationality or cultural differences. The immigrant groups now emerging and claiming attention are those already referred to as people with whom this country as a whole has heretofore had meager acquaintance: approximately 3,500,000 Mexicans, 77,504 Chinese, 1,711 Koreans, 126,947 Japanese, 2,405 Hindus, 45,563 Filipinos.

These figures include the American born as well as the foreign born in continental United States. All persons born in this country are American citizens regardless of whether their parents are aliens ineligible to citizenship or of a race classified as indigenous. Nevertheless, the legal status of citizen does not necessarily mean social acceptance, not even in the broad sense of the term, and therefore citizens and aliens alike, particularly where there is appreciable concentration of population, are living in segregated areas familiarly known as Mexican Towns, Chinatowns, or in days gone by Little Tokyos. In skilled and professional occupations, discrimination against them is the rule and the doors to civic participation in general are closed to them even though the third and fourth generations of native Americans have made their appearance.

The situation, however, is not necessarily static. The present nationwide need for man and woman power in agriculture, defense industry, and the armed forces is bringing about a mobility of population unprecedented even in the United States. South is moving into north, east into west, and vice versa. Little pockets of people everywhere are "breaking out and going places." Even the Americans in considerable numbers are leaving their reservations. The prevailing mood of moving people and people at war is not apathy; prejudice against minorities therefore which in the past may have

been quiescent is now on the march. On the other hand, there is ever increasing conviction as to our need of national unity. A closer view of a few problems prevalent among groups set apart in communities because of a combination of legal, cultural, and racial factors may suggest ameliorative measures long overdue on national as well as local levels.

Federal exclusion laws applicable to Oriental immigrants have direct and discriminatory effect upon Americans of Oriental ancestry. For example, all other American citizens both native and naturalized have the right to bring in alien spouses; Joe Chelekis whose parents are Greek may marry a girl in Greece and bring her back to this country under regulations less strict than those pertaining to regular immigrants, and for her also the law provides a simpler naturalization process. Sam Wong, a native citizen whose parents are Chinese, on the other hand, cannot under any circumstances bring in his wife from China to reside here, even though they may have children. It is not uncommon therefore among American Orientals to find fathers and children permanently separated from mothers, as well as other configurations of family separation. In such cases, the tendency of the law to strengthen and dignify family relationships for Americans of European parentage is the opposite for Americans whose background happens to be Asiatic.

Another restriction which applies to a comparatively small group of American citizens is nonetheless real and symptomatic of the kinds of difficulties involved in total exclusion of immigration. Alien treaty merchants or international traders from China and Japan could come in before the war and bring their alien wives and children to reside here as long as they were engaged in business. United States citizens who were also engaged in international trade were not permitted to bring their alien wives, and were therefore penalized because of their American birth. The law has not been changed and will be in active effect again when trade is resumed. Since merchants are in a position to be well known, this inequality

of privilege between alien and citizen has an effect upon the morale of the Oriental community out of proportion to the number of people directly affected.

The total effects upon individuals and family life of the denial of naturalization on the basis of racial ineligibility are hard to estimate. With increasing stress being put on status, opportunities to work particularly in a chosen field and in defense industry may be dependent upon American citizenship. Alien registration was a source of keen embarrassment to many Orientals who had identified themselves with this country: one man who was brought here at the age of five, who had gone through public school and university, and had let his children believe he was an American, felt "dishonored and depressed" at having to stand in line and be fingerprinted. Pardee Lowe in his recent autobiography *Father and Glorious Descendant*² deals at length with the desire of his father to be an American citizen. Hundreds of others less well known are daily voicing conviction that inability of parents and children to have the same legal status helps to widen the distance between two generations who bear also the strain of cultural difference; and in a time of crisis like the present when war raises questions of loyalty, the forced separation of families into two citizenship categories brings fear and confusion and insurmountable practical difficulties to parents and children alike.

To all Americans the evacuation and detention of the Japanese constitute a problem in citizenship which is both legal and moral. The majority of American citizen Japanese, some of whom are third generation, through no fault of their own are still within relocation centers where, by virtue of the set up, their full rights and responsibilities as citizens cannot be exercised. Their experience, unique in American history, brings us face to face with the necessity of deciding whether (1) citizenship is to be defined differently for different groups of the citizenry, thus establishing first-class, second-

² Boston: Little, Brown and Company, 1943.

class, or even third-class citizenship, (2) all young Americans in the words of a second generation Japanese are to be "brought up alike on hot dogs, baseball, and the Constitution" and later subjected to what may be to them "a great bafflement," (3) citizenship in its full meaning is to be applicable alike to all who bear it. *All* race minority groups have a special stake in the answer to these questions which are involved not only in the settlement of colossal problems such as the evacuation, but in day-by-day minutiae which for example may be nothing more than the question of applying consistent administrative procedures to all Americans of whatever ancestry in the handling of "status documents" such as birth certificates and passports.

Discriminatory Federal legislation also provides sanction for similar State laws. In California for instance, the "alien land law" denies to foreign-born Orientals the right to own property even though they may be the parents of young American children for whom provision of an established home and economic security would by all standards be desirable. In several States marriage of Caucasians with Mongolians and Malayans is forbidden by laws which have little practical value, inasmuch as State boundaries are easy to cross for those who really desire to marry, and which serve chiefly as a brand of inferiority for nonwhite people. Also for the slowly increasing group of persons of mixed European and Asiatic strains, the psychological as well as the social handicaps imposed by such legislation are apparent.

As we said in the beginning, there are not only legal but also social barriers against full-fledged citizenship participation by American Orientals; in the case of Mexicans the statutes on the law books recognize them as white with corresponding privileges, but their Indian blood regardless of the law is used as a basis too frequently for setting them apart. Although in both groups cultural difference is real and somewhat persistent, time and other factors would obliterate it finally and more rapidly if pressures of the dominant

group were lifted. On the whole, the youth as well as the elders of these racially variant peoples are disposed to be loyal citizens; but they are more than anxious over their outlook in school, in industry, in other occupational fields, and in some phases of organized labor; over residential restrictions made both by law and by housing covenants; over their limited access to many organizations which are so much a part of the life of Americans; and over ordinary services which are too frequently denied them. Like all other people they want to participate and to have some sense of their own importance.

The evacuation of the Japanese and the zoot-suit riots are samples of what can happen in a democracy if people of one kind remain isolated in easily identifiable groups. Such separation is a threat to their own welfare, to the social health of the nation as a whole, and to peace among nations. Success of the "good neighbor" policy in Mexico for example is dependent upon the "good neighbor" policy at home with Americans of Mexican origin, and, to be powerfully effective, the four freedoms for the world will have to begin with the four freedoms for the people on the fringes of American life.

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SECURITY FOR THE FAMILY OF THE FOREIGN BORN

A. DELAFIELD SMITH

Every individual enters society through the medium of the family. From his identification with the family in a reasonably normal pattern of familial relationships the individual derives his basic feeling of security in life and his resistance to disintegrating influences. Normally the individual should always live as a family member, and therefore subject to the continuing pressure of those powerful urges and constraints which are imposed by the sense of family loyalty and obligation.

The family is the unit or lowest common denominator of society. Its allegiances precede all other social ties. Family loyalties properly yield only to impulses and constraints which have a religious significance to the individual.

State and national loyalties and allegiances are also the product of individualized relationships. But this is a relatively modern development. The ancient hierarchy proceeding from the family and the clan to the tribe and the state is a popular and very general conception. In the development of the citizenship idea, the law of the blood came first. But military exigency demands an exclusive and uninhibited loyalty. Personalized loyalty to the state, moreover, was the essential means whereby the state at length triumphed over the more primitive but instinctively strong tribal bonds. Small wonder, then, that great state-builders have promoted the cause of state allegiance through the identification of political and religious symbols. Thus was power created through the regimentation of individuals. The development of a strong force requires alignment of individuals of uniform characteristics, a regimentation in the main of young men or, it may be, of young women, but, in any event, an organizing of individuals according to age and sex.

The family, on the other hand, is a union of individuals of varying age and opposite sex, firmly and instinctively bonded one to the other, and providing, therefore, an individually secure and socially stable unit.

It appears to be the essential condition of a secure and stable society. While the state cries for manpower and then, again, for woman power, it basically needs today above all else family power; for the social organism can appropriately function only when it is basically stabilized. To use a military metaphor, each new front requires an immediate stabilization.

Today our dynamic western cultures are again threatened with disintegration bred of the rampant urge for domination. More effective agencies of social stabilization are the immediate need. The heightened prestige of the family is the social objective of today as it was in the middle ages, when a relatively stable pattern of social institutions had to be constructed anew among the ashes of a completely disintegrated culture. We seem, however, to be gaining an acute awareness of that need in the crisis that confronts us.

The most effective implement that we have been able to devise to assist this reconstruction project is the system of social security. Social security provides genuine security and becomes a powerful factor in social stabilization to the extent that it serves the cause of the family. As fundamental as the drive for domination is the drive for self-preservation, sustenance, and health. The family as the social unit is of necessity the economic unit. Familial obligations include, basically, economic obligations. The members of the family are also the natural personal guardians one of the other. Assurance of the adequate financial implementation and service of these primary familial obligations is the cause of social security. By this means we can succeed in neutralizing the pressures that lead to family disruption and hence to social disintegration. We must in the process use the homes that survive the storms of this upheaval to provide natural sanctums for the waifs of war. We must stabilize our society.

The family as the common and ubiquitous unit of human society is a truly international institution. Its scorn of nationality lines is the condition for the performance of its function of racial and cultural integration. In common with all other basically constructive social forces, its processes are eternally slow, but its achievements are enduring. Its accomplishments to date have confounded most efforts and will ultimately confound all efforts at nationality and race segregation of individuals. The deep antagonisms thus engendered through the disregard of familial relationships had better not be challenged.

But as the family is international so obviously must be the instrumentalities of its defense and reconstruction. The absence of citizenship conditions is an acid test of the true orientation of programs intended to promote human or social security. Obviously, it is as inconsistent to premise participation in a system of social security on state relationships as it would be to condition the issuance of a marriage license on the citizenship of the bride and groom. Social security must be international.

In the main, programs of social security recognize that fact. The federally operated program of old-age and survivors' insurance is intended to supply income that fails upon the passing of the wage earner's productive years by reason of old age or death. As presently constructed, it provides a system of monthly insurance benefits, computed in relation to an individual's average monthly wage, payable to eligible persons of either sex over 65 years of age and within the present coverage of the Act. Under this system, also, wives and widows over 65 years of age, of fully insured persons who then constitute the primary annuitants, and unmarried children under 18 are included as beneficiaries and provision is also made for eligible widows of fully and currently insured individuals whatever their age or the date of their husband's death (on and after January 1, 1940) so long as they have in their care a child eligible for benefits. In the absence of a widow or children who may be eligible, also, dependent parents over 65 may participate. This system definitely

recognizes the economic interdependence of the family. Participation is in no way conditioned on citizenship. Employment, in relation to which such wages may have been paid, includes services by an employee for the person employing him irrespective of the citizenship or residence of either, such employment being within the United States or on an American vessel, as stated in the Act. Furthermore, there is no limitation on the benefit structure in terms either of alienage or of residence.

In a sense the programs of public assistance are the most basically humane of all. They deal directly with the imminent disruption of family relationships. An essential aim of these programs is to make it possible for the individual to be raised and trained and to be maintained within the sanctum of the family. However, the administration of the public assistance programs under the Social Security Act has been left most appropriately, it is believed, to State administration. The Act is in the main merely permissive in indicating the scope of inclusion of these programs. The result is that the States have been free to exclude aliens from the assistance programs if they so desire and nearly half our States still do so, notwithstanding the financial participation of the Federal Government. Aliens are affected much more intimately by State legislation than they are by national legislation in all that concerns the conditions of family life and employment. No doubt, some of the State laws run awry of constitutional principles, especially of that which reserves to the Federal Government the right to state the conditions under which aliens are to be admitted and to live within this country. But welfare has been traditionally a matter of State and local concern. It is becoming a matter of national and international concern. To local tradition, however, must be ascribed the responsibility for the extent of alien discrimination occurring in these programs.¹

¹ Significant indeed in relation to the attitudes urged in this article is the action taken this year by two of our great eastern seaboard States—New York and New Jersey. Both have authorized the inclusion of aliens in their Federal-State security programs of public assistance and have thus terminated the past discrimination in this area. Cf. *Laws of New York 1943*, Ch. 472, and *Laws of New Jersey 1943*, Ch. 164, effective in this respect as of December 31, 1943.

The absence of citizenship conditions in this system is not a legal consideration merely. Within the limits of feasibility it is also an administrative consideration. It entails the payment of benefits beyond the territorial and hence jurisdictional boundaries of the United States. A tribute must be paid to the draftsmen of these provisions of the Social Security Act whose basic conceptions were able to stand out against and to defeat inconsistent proposals such as the one that would have prevented payments to persons residing more than fifty miles from our territorial boundaries. In the same way also the Federal-State program of insurance against unemployment arising from the failure of occupational availability is premised on employer-employee relationships unqualified by any nationality consideration. In this respect the program reflects the attack made against alien discrimination which occurred under some of the State workmen's compensation laws.

In wartime because of individual relationships to enemy states we have "alien enemies" in our midst. In this war there has been a new appreciation, however, of the need to disengage the service of the economic and social needs of the individual from the issue of national loyalties. It seems to be recognized that the international situation can be stabilized only by providing for the security of the family, and hence by insisting upon the continuity and expansion of the services of welfare and social security.

This, of course, has been a basic and far-reaching issue. It was early manifested, for example, in the careful formulation of the regulations of the United States Treasury Department in relation to payments made to enemy aliens. Wisely it was decided to permit payments and transfers of credit within limits that would permit payments of security benefits and transfer of credit essential to individual maintenance and travel.

The basic purpose has been evident also in policies related to food distribution, and in the emphasis placed on welfare administration in occupied countries. In this country it has been evident, too, in the

programs of civilian war assistance to civilians and the dependents of civilians whether citizens or aliens who might be injured in the course of enemy attack, or in the operation of measures taken to meet enemy attack, including, for example, civilian defense workers who might be injured in the course of their duties. Similar provision has been made to meet the emergent needs of enemy aliens and others who were or might for the common safety be evacuated from designated areas. These particular programs have been carried on, pending Congressional consideration of a more permanent scheme for meeting these needs, by means of executive allocations to the Federal Security Agency for administration by its constituent units, especially the United States Public Health Service and the Social Security Board.

The policy of administering these war programs in large part through State instrumentalities has been substantially successful. It is thus sought to carry the national appreciation of their essential purpose and efficacy into the States and localities. Here, however, we meet the issue of internationalism squarely, for the significance of security as an agency of social stabilization must be brought home to all our peoples everywhere, above all in those areas where the folk of enemy alien countries are most numerous.

The conviction is rapidly spreading that the need of the immediate future is a broader pattern of social security; broader not only in its provision against the uncontrollable hazards of life that make their mass attack on family life, but broader, too, in the need for international coöperation in effectuating these plans. This extension should be regarded as a natural development in which the faith exhibited before and during the war period is simply carried on. It is a faith that must run deep, so deep that even the existing tempest cannot basically disturb its fruition.

The Beveridge plan in England is matched in this country by the scheme for expanding our State and national programs of social security. Nearly every nation throughout the world is now con-

cerned with this enterprise. The specific recommendations of the American plan are contained in the latest report (for the year 1942) of the Social Security Board to the Congress of the United States and in the main are incorporated in the recent Wagner Bill, S. 1161. They are echoed in the comprehensive program of social planning for the postwar period indicated in the report of the National Resources Planning Board to the President of the United States.

The first purpose should perhaps be to remove some of the inconsistencies that arise from the limitations of the existing programs in this country both in relation to the type of hazard that is covered as well as in respect of the classifications of individuals who can participate. Permanent disability, for example, like old age and death terminates earning power. From the long-range standpoint, moreover, orderly provision for the retirement of disabled workers and their replacement by others whose efficiency is unimpaired is important for industry as well as for the individuals involved. This principle is likely to prove of special importance in the years following the war. Temporary disability, also, is much like temporary unemployment. Provision of cash benefits for temporary disability would strike at a serious cause of poverty and would remove the incongruity inherent in conditioning benefits for unemployment upon the fact that the individual is physically able to take the job which is offered to him.

The Social Security Board believes that extension of coverage under the system of old-age and survivors' insurance to include agricultural labor, domestic service, public employment, services for nonprofit institutions, and self-employment is now of paramount importance to the objectives of social security in war and in peace.

Above all, however, medical insurance and medical care should be provided. As Sir William Beveridge puts it in simple terms, arrangements must be made whereby the costs of illness are provided for during the earning period. The serious aspect of medical costs lies not in the average among the population as a whole but in the

comparatively heavy burdens of families in which there is major illness or prolonged illness during the year. The Social Security Board is of the opinion that the risk of hospital insurance is one to which the approach of social insurance is particularly apposite.

Federal matching grants should be available for approved State plans which provide assistance to any child whose family resources are insufficient to ensure healthful growth and development, whatever the reason. Great Britain, for example, is giving serious consideration to establishing flat-sum allowances for nearly all children. In addition, an over-all program of public assistance is needed to meet situations in which insurance protection is inadequate, or where for any reason the situation is not met under the program or programs of social insurance. Obviously, too, wherever administration is more appropriately left to the States the Federal provisions should ensure adequate standards entirely irrespective of the locality wherein the need arises and—is it necessary to add!—without regard to any considerations of race or nationality.

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ADULT EDUCATION FOR VICTORY AND PEACE

PAUL H. SHEATS

This article attempts an overview of a few of the significant trends in adult education today and suggests several guiding principles for the future. In this future, Americanization and citizenship training have a continuing and important part to play.

BACKDROP FOR THE PRESENT

In the midst of the changes and the new tasks which the war has brought to the field of adult education in the United States it is easy to forget that, as a professional movement, adult education in this country is still in a pioneer stage and, one might add, subject to many of the risks and much of the confusion which go with frontier life. Within the lifespan of most of the persons who will read these pages the term adult education has been broadened to include many programs and many activities in addition to the Americanization and literacy work with which, at first, it was almost exclusively identified. Today adult education operates *via* radio, movie, press, and classroom; *for* parents, alumni, farmers, workers, soldiers, and tired businessmen; *in* schools, settlement houses, libraries, museums, music halls, and prisons; *with* classes in everything from social dancing to Sanskrit and, reversing the order, from Plato to Poise and Personality.

There are at least three points which should be made concerning this rapid growth and expansion of adult education:

1. The earlier concentration on literacy and Americanization was in response to a very specific and real need for such training and was based on the assumption that other adult needs would be fairly well taken care of through a system of universal and compulsory education for youth. Our faith in universal education may not have been weakened during the years, but our reliance upon it is certainly not encouraged by the amazing evidence of the low educational

attainment of our present adult population revealed in the 1940 census reports. It is a fact not to be taken lightly that out of a group of 75 adults representing 75 million persons in the United States 25 years of age or over, 10 would have 4 years of schooling or less (3 no schooling at all), 46 would have more than 4 years of elementary school but less than 4 years of high school, 15 would have 4 years of high school, and only 3 would be college graduates. Point one, therefore, is that earlier efforts to reduce adult illiteracy cannot be relaxed now, but that rather the war necessitates an even more extensive effort on this front.

2. Point two in our brief recent history of adult education is that functional literacy as a goal for the movement is not enough. Whether such literacy is achieved through instruction in the elementary schools or in adult classes, it must be extended and supplemented if we are to achieve even the minimum knowledge and understanding required for informed citizen participation in community affairs.

3. Point three merely restates a fact already obvious to all leaders in adult education; namely, that adults themselves will demand new services and new activities as they become aware of the range of needs that can be satisfied through the facilities of a good community school. The kind of programs now offered to the adults of towns and cities in Massachusetts, Connecticut, New Jersey, Pennsylvania, Wisconsin, and California cannot for very long be denied to the citizens of other States with more limited offerings. It seems likely that the war will accelerate this development and introduce a period of expansion in adult-education activities beside which the record of the past 15 years will seem dwarfed in comparison.

WAR TRENDS AND DEVELOPMENTS IN ADULT EDUCATION

1. The operation of the Selective Service System has focused national attention on the incidence of illiteracy among registrants. Out of the first two million men called about 100,000 were rejected

because of educational deficiencies. Some unofficial estimates put the educational disqualification rate as high as 12 per cent. The Army considers it possible to reclaim 750,000 men from the draft age, physically fit but educationally deficient group. Although more than 250 special training units have been established by the Army to provide instruction in reading, writing, and simple arithmetic, the reservoir of manpower represented by these 750,000 men is hardly tapped. Meanwhile, with the Army rapidly approaching its full strength, our continuing failure to prepare larger numbers of these men for induction means that skilled workmen, heads of families, and agricultural workers may have to take their places.

It might be of interest to note further that in the Army's special training units a 13-week prebasic training course is provided, but the average inductee in this group is ready for transfer at the end of 8 weeks. Although official figures have not been released by the Army, it is reliably reported that over half of those enrolled in these special training units have been able to qualify for specialist training. When the story of the Army's educational campaign against illiteracy is finally told in its entirety, we may find that the formula for rapid eradication of total illiteracy in this country has been discovered. With four States in which over 30 per cent of those 25 years of age and over now report fourth-grade educational attainment or less and with 10 million adults in the United States in this category, there is both an immediate and a long-term need for an attack along the whole front. In the face of present war manpower needs, this wastage of potential power cannot safely be ignored much longer.

2. For much the same reason the special problems presented by the approximately 700,000 totally illiterate aliens in this country become especially acute. It is estimated that as many as two million aliens are functionally illiterate. Dean Russell of Teachers College has pointed out that thus far "this rich potential source of manpower is relatively untapped."

3. The war has brought a tremendous increase in the number and variety of vocational courses for the training of workers in war industries. Ninety-four million dollars in Federal aid for vocational courses of less than college grade and 30 million dollars for engineering, science, and management war training have been appropriated to the United States Office of Education during the last fiscal year. In addition the Office received 15 million dollars for rural war production training and one million dollars for the development of visual aids in the same field. Already plans are being made for post-war vocational rehabilitation and adjustment of at least 39 million Americans now in the armed services or war industries.

4. The educational activities of the war agencies in fields other than vocational education should be included in our list of war developments. The Office of Education in its relationship with schools and colleges and particularly through its system of key information centers has attempted to promote citizen understanding of the issues of the war. The Coordinator of Inter-American Affairs through its Division of Science and Education has prepared materials and stimulated workshops, conferences, and institutes to promote inter-American understanding. The Office of Price Administration, the Office of Civilian Defense, and the Office of War Information have all designed programs to promote citizen understanding of the war and hence depend for their effectiveness on educational leadership and coöperation at the community level.

5. Finally, less tangible, but equally important for the field of adult education, is the rise of new concepts concerning the role of the individual citizen and established community institutions in the war effort.

Before the war some 60 or 70 per cent of our people were not identified with any community organization or activity if church membership is excluded from consideration. Now, the strength of the democratic system is to be found in an alert, participating citi-

zenry, acquainted with the meanings of democracy, willing to share in the responsibilities as well as the privileges of citizenship. Democracy must be lived, practised, experienced if it is to retain its vitality. Just as one cements a friendship by a mutual exchange of responsibilities—so do all of us find in participation a bond to and a stake in the way of life we call democracy. We can find such a stake most quickly by sharing in the duties which go with the privilege of living in the neighborhoods and communities to which we belong.

But it took the war with its 10,000 defense councils, its selective service boards, its war rationing boards, its consumer committees, and scrap drives, its war bond campaigns, and civilian volunteer services to bring these forgotten truths home to us again. There are hundreds of thousands of men and women in the towns and cities of this nation today attending first-aid classes, taking training as air-raid wardens or nurses' aides, studying nutrition and home nursing, participating in discussion and study groups, who, for the first time, and often unknowingly, have joined the ranks of those who make up the clientele of the adult-education worker.

Our community agencies of public education too are being changed by the war. The American Library Association has sponsored regional, State, and district institutes to assist librarians in adapting facilities and resources to community needs for information on war issues and postwar problems. The schools, too, have become centers of information and guidance for pupils and adults in the study of ways and means for getting maximum community participation in the war effort. The school can, and in many places has, become a center for the study and discussion of war problems, for rumor analysis, for a consideration of the part which the local community is playing in the war effort—yes, and for a preliminary examination of the headaches that the period of postwar reconstruction will bring.

These wartime trends and developments all buttress the conviction that in postwar America there will come the greatest program

of adult education this world has yet seen. Today we are united in a struggle for a world system in which freedom and justice can prevail. This great purpose depends for its fulfillment upon the use of those instruments of mass education that science has given us so that there may be wisdom and understanding, wise leadership of the wise, as we strive onward toward a better world and a more enduring peace.

GUIDEPOSTS FOR TOMORROW

The basis for an enduring peace is to be found (1) in the wider discovery of those truths—that knowledge which transcends political and geographical boundary lines and (2) in a renewed concern for the common weal.

In his annual report for 1941, Raymond B. Fosdick, President of the Rockefeller Foundation said:

For although wars and economic rivalries may for longer or shorter periods isolate nations and split them up into separate groups, the process is never complete because the intellectual life of the world, as far as science and learning are concerned, is definitely internationalized, and whether we wish it or not an indelible pattern of unity has been woven into the society of mankind. There is not an area of activity in which this cannot be illustrated. An American soldier wounded on a battlefield in the Far East owes his life to the Japanese scientist, Kitasato, who isolated the bacillus of tetanus. A Russian soldier, who is saved by a blood transfusion, is indebted to Landsteiner, an Austrian. A German is shielded from typhoid fever with the help of a Russian, Metchnikoff. A Dutch Marine in the East Indies is protected from malaria because of the experiments of an Italian, Grassi; while a British aviator in North Africa escapes death from surgical infection because a Frenchman, Pasteur, and a German, Koch, elaborated a new technique. . . .

Thought cannot be nationalized. The fundamental unity of civilization is the unity of its intellectual life. There is a real sense, therefore, in which the things that divide us are trivial as compared with the things that unite us. The foundations of a cooperative world have already been laid. . . .

Neither national democracy in the United States nor world democracy as the hope for enduring peace could be conceived in ignorance. No more than half-slave half-free, no more than half-rich half-poor can democracy endure half-wise half-ignorant. Adult education has as its peculiar and unique responsibility in a democracy to buttress the extension of political democracy with a democracy of the spirit, a democracy of knowledge. Somehow we must get more general mass assimilation and application of the expert knowledge turned out in the researches of the physical and social scientist. Somehow we must get more of the scientific method into the discussion and management of public affairs.

It will take all the inventive genius of which we are capable to devise ways and means for popularizing knowledge, for providing new and attractive adult-education opportunities so that this tremendous gap between the intellectually rich and the intellectually poor may be partially closed at least. We cannot afford intellectual Brahmanism here.

The bridges of understanding and common knowledge can be built to join the diverse groups in our own country as well as the peoples of the world, but, if this war is to end war, there must be with knowledge a renewed regard for the common weal.

True enough, all the facts in the world will not convert a beet grower in Colorado, a cattle rancher in Montana, a businessman in Massachusetts to the goal of world unity, will not raise his sights beyond the issue of market quotations or a protective tariff unless he has a higher loyalty than that which attaches to the size of his own bank account. That higher loyalty can and will come out of faith in an ideal—from the brief glimpse of the kind of world that lies beyond the ranges of the present war. The people of the nation can and will find in the hope of a world in which a man can stand straight without fear that common ground—that symbol of unity and group purpose to which all lower loyalties must yield.

That hope, implemented by programs of community education

and discussion, can be the driving force to victory. Every adult school, every adult teacher, for the duration becomes a symbol of this nation's continuing faith in the ideal of a world community in which reason and sanity can ensure the right of every man, woman, and child to grow in stature and strength to the full fruition of his powers and in mutual respect, in friendliness, in neighborliness, and good will achieve finally the conditions of world peace.

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EDUCATIONAL ACTIVITIES OF THE UNITED STATES IMMIGRATION AND NATURALIZATION SERVICE

GLENN KENDALL

The Immigration and Naturalization Service considers that its major responsibility in the field of citizenship education is to further and give impetus to the opportunities in this field through coöperation with public schools in the coördination of the instructional program and the naturalization examination. In no sense is it the function of the Service to conduct classes in citizenship. This right belongs to the States and the local communities. Thoughtful consideration of the problem leads to the conclusion that adult citizenship instruction is logically a part of the total instructional program conducted by local educational authorities. Evidence of satisfactory outcomes in States now operating under such a plan emphasize the desirability of locally controlled and locally operated educational programs.

During recent years, the WPA gave great impetus to citizenship education by assisting the public schools in carrying on a nationwide program in that field. The closing of the WPA left a wide gap in this phase of adult education, and now as never before local communities and school administrators are faced with the responsibility of teaching large numbers of the foreign born in this country. The table on the following page shows the number of certificates of naturalization issued from 1907 up to the present time.

The number of naturalizations rose sharply as a result of World War I. After a slight decline, increased interest in citizenship again caused the number to rise until the depression brought about a marked decrease from 1930 to 1935. Since that time there has been a steady increase in the number of naturalizations.

ALIENS NATURALIZED

Years ended June 30, 1907, to June 30, 1943

<i>Year</i>	<i>Total</i>	<i>Year</i>	<i>Total</i>
1907*	7,941	1926	146,331
1908	25,975	1927	199,804
1909	38,374	1928	233,155
1910	39,448	1929	224,728
1911	56,683	1930	169,377
1912	70,310	1931	143,495
1913	83,561	1932	136,600
1914	104,145	1933	113,363
1915	91,848	1934	113,669
1916	87,831	1935	118,945
1917	88,104	1936	141,265
1918	151,449	1937	164,976
1919	217,358	1938	162,078
1920	177,683	1939	188,813
1921	181,292	1940	235,260
1922	170,447	1941	277,294
1923	145,084	1942	270,364
1924	150,510	1943	317,424
1925	152,457		

* From September 27, 1906, to June 30, 1907.

Already from many parts of the country evidence is available to show that local communities are endeavoring to meet the need that arises out of this increased interest in citizenship. In other sections of the country, for one reason or another, school officials have not been able to accept this responsibility now that the WPA has closed. That there is a definite and vital need for an increase in the extent of citizenship education is not questioned. It is equally true that the local schools need not work alone. Over a period of time, the Immigration and Naturalization Service has lent assistance, whenever possible, to the public schools that are making provision for citizenship education for adults. It has published textbooks on gov-

ernment, and it has coöperated in encouraging the foreign born to attend classes. This Service, together with the public schools and WPA, sponsored the organizing of the National Citizenship Education Program.

Now the Immigration and Naturalization Service is embarking on a program of increased assistance in citizenship education. In order to fulfill its obligation to coöperate with the public schools, the Service expects to contribute in a number of ways to the total field of citizenship education.

There is assembled at the central office in Philadelphia a small staff that will assist in an in-Service training program, keep a supply of educational materials available to the schools, and provide other educational services.

COÖRDINATION ACTIVITIES

The Immigration and Naturalization Service is responsible for the recommendation to the courts of qualified applicants for naturalization. The qualifications of these applicants are determined in part by the naturalization examination. This examination should be an outgrowth of the instructional program offered by the public schools. Through coördination of effort more effective work can be done by both agencies. The Service is planning two steps to improve such coördination. In the first place, a definite training program for employees of the Service is being planned. In the second place, education specialists have been appointed in a few of the district offices to work closely with the school authorities and other agencies in the coördination of the subject matter that is taught and the naturalization examination.

EDUCATIONAL MATERIALS

On the basis of sampling, it is estimated that approximately 700,000 of the foreign born in this country sign their names with a cross. Other candidates for naturalization have come here after studying in the best universities of Europe. Obviously, no single

set of materials can adequately meet the needs of students who have such widely differing educational backgrounds. It is for this reason that textbook material is being prepared for persons who have varying degrees of reading ability.

Textbook materials are furnished without charge to students who are in attendance at public-school classes or who are under the supervision of public-school authorities. Other interested persons may purchase the materials from the Superintendent of Documents, Washington, D. C., at a very nominal price.

Upon request the Service will furnish a complete description of the following materials printed under authority from Congress and now available for distribution:

1. *Our Constitution and Government*, regular edition
2. *Our Constitution and Government*, simplified edition
3. *On the Way to Democracy*, Books 1, 2, and 3, and teacher's edition
4. *The Day Family*, Book 1

Several small books will soon be published for persons who need easy reading material. *The Gardners Become Citizens*, Books 1 and 2, tell a simple story of how a man and his wife obtained their certificates of naturalization. Book 2 presents the story in more detail than does Book 1. *The Rights of the People*, Books 1, 2, 3, and teacher's edition, explain the meaning and significance of the Bill of Rights. This group is similar in style to *On the Way to Democracy*, and will be followed by other groups that interpret the Constitution. Book 2 of *The Day Family* is now being illustrated and will be published at an early date.

Candidates who have a broad educational background and teachers of citizenship will find the American Democracy Series to be of particular help. The first two of these to be published are *What We Have in America* and *This Democracy of Ours*.

Several types of material are contemplated for the use of the

teacher. Among these are guides in organizing and conducting citizenship classes and resource units that suggest ways of broadening and enriching the subject matter of the citizenship classes. In addition to the basic facts of government, good citizenship should include information in other vital areas of living, such as care of health.

HOME STUDY

At the present time, many candidates find it difficult to attend regularly organized classes. They may live in sparsely settled regions and find the distance to class too great; their hours of work or the responsibilities of the home may make it impossible for them to attend; or their health may not permit their attendance. The National Citizenship Education Program recognized the needs of this group and set up a project at the University of Nebraska to begin the development of home study materials. On the basis of the experimental work carried on at the University of Nebraska, the Service is now publishing material suitable for home study. The first of these courses will be based upon the simplified edition of *Our Constitution and Government* and is intended for persons who have a fair command of English.

Home study courses can be administered by the various State departments of education and other institutions in the way best suited to their needs. Some will no doubt service the courses directly through their departments of adult education; others may delegate the responsibility to the extension division of their colleges and universities; still another group may encourage the local schools to direct the home study and correct the papers of the students. In short, the program of home study is highly flexible and can be adapted to a variety of situations.

NAMES OF CANDIDATES FOR CITIZENSHIP

The Service is coöperating with the public schools by making available to them the names of candidates for naturalization. In

addition, approximately two and one-half million letters of invitation to attend citizenship classes were mailed to noncitizens during the summer and fall of 1942. This work was done in coöperation with the National Citizenship Education Program and the WPA. This service can still be provided for regions when the public schools have a full program of instruction for candidates for naturalization.

I AM AN AMERICAN DAY

Each year the President in response to a Congressional resolution proclaims the third Sunday in May as "I Am An American Day." On this special day of recognition, observance, and commemoration of American citizenship, both the newly naturalized citizen and the youth attaining the age of 21 are to be recognized. The precise nature of the program is left to each local community. The Immigration and Naturalization Service is coöperating with the communities by providing reports containing suggestions for the development of the ceremony.

IN CONCLUSION

By means of the activities just described, the Immigration and Naturalization Service expects to assist the public schools in carrying on their program of citizenship education for the foreign born. At the same time, these activities should give impetus to the broad aspects of adult civic education.

Glenn Kendall is Chief of Educational Services of the Immigration and Naturalization Service of the United States Department of Justice.

ADULT CIVIC EDUCATION—A STATE PROGRAM

MARY L. GUYTON

It was in 1916 just prior to the last war that the first training course in New England for teachers of immigrants was conducted at the Lowell Normal School under the auspices of the Massachusetts State Department of Education, Division of University Extension. It was the first official contact of the Department with school programs of Americanization. During 1917 and 1918 the public became deeply conscious of the alien problem, and of the dangers that might evolve from having so large a segment of our population unable to speak the English language, and not participating in the responsibilities of citizenship. The problem was so great that in 1919 the Massachusetts Legislature enacted a State-aid law which granted authority to the State Department of Education to coöperate with any town or city which might apply in offering instruction for adults unable to speak, read, or write English, such classes to be jointly approved by the local school committee and the Department. Teachers and supervisors were to be chosen and their compensation fixed by the school committee but their appointment was to be subject to the approval of the Department. It was also stated that at the expiration of each year, and on approval of the Department, the Commonwealth should pay to every town providing instruction one half the amount expended for supervision and instruction.

In 1938 an amendment was added to the bill which provided that upon application for enrollment of twenty or more residents in a community the school committee should be required to establish classes of instruction and to maintain them for not less than forty sessions, except where attendance should fall below fifteen.

With the stimulus given by the enactment of this law, Massachusetts early took the lead in the education of the foreign born. It was the first State in the Union to work out a successful coöpera-

tive program of factory classes for employees immediately after the last war.

The need for special lesson materials and courses of study was recognized early in the work, and committees of experienced teachers and supervisors have been engaged since 1920 in preparing materials to meet new needs as they arise. The classes are grouped into four types: Beginners, Intermediate, Citizenship, and Advanced, and the work is set up as a four-year program.

In 1933 basic English was considered as a help to streamline the teaching of English in adult classes in Massachusetts. Accordingly, with Miss Anna L. Kelley, Supervisor of Adult Civic Education in Peabody, the author went to London to study at the Orthological Institute with Mr. C. K. Ogden and his associates. We came back to Massachusetts and organized sixteen experimental classes throughout the State. Teaching materials were adapted from the existing basic English texts, and in 1935 we published *A Basic English Course for Adults*. The results of these early experiences were most encouraging, but we were in general agreement that the materials were too difficult for many classes, and they did not develop oral skills of the sort the people needed.

In the fall of 1938, soon after the Payne Fund had made possible beginnings of an Orthological Institute in New York, the teachers in Massachusetts and in Washington, D. C., and the Orthological Committee of the Payne Fund began working together on a sort of blueprint of a book for first-year adult students. The result of this collaboration was the publication in 1942 of *Learning the English Language* (A Book for Men and Women of All Countries), published by the Houghton Mifflin Company of Boston, which it is expected will give to the student an orderly and simple introduction of forms of English expression needed as he goes about his daily business.

Other standard textbooks used by Massachusetts classes are the *Introductory and Intermediate Sets of Lessons* and *Simple Supple-*

mentary Lessons on Banking and Health. For the more advanced student preparing himself for citizenship there are *The Reading Lessons for Citizenship Training Based on the Basic Principles of Government* and *Questions for Student's Notebook on the Basic Principles of Government*. Teachers manuals are provided for all grades.

In formulating plans for the more advanced groups all sorts of opportunities present themselves to the imaginative teacher. Many groups in Massachusetts have formed student councils where activities are discussed and planned. In wartime the student council is of particular importance. It can assume under the direction of the teacher, responsibility for the sponsoring of the sale of war bonds and stamps and assume leadership in the enrollment of students in classes organized for Red Cross, nutrition, etc.

Much of the success of advanced activities, in fact the success of the program itself, depends upon the selection of teachers. They should have a natural interest in the problem, the disposition to work cheerfully and sympathetically with the foreign born. They should have imagination, and, most important, special training through adult civic education courses. In Massachusetts this is a requisite to approval by the State Department of Education.

Experience has shown that most effective help can be rendered to any adult civic education program by the establishment of an advisory council made up of representatives of civic and patriotic groups. This group can be of tremendous assistance in strengthening the understanding between the native and foreign born in promoting "I Am An American Day" celebrations, etc. One of the best examples of the effectiveness of this type of coöperation was the annual fall conference of Supervisors and Teachers of Adult Civic Education held in Boston in the fall of 1942. Sponsored by more than thirty-five civic groups a great assembly was held in the ballroom of the Hotel Statler. Five hundred people were turned away at the door through lack of space. An especially trained

chorus of one hundred noncitizens sang, and the principal speaker was the Honorable Frank C. Walker, Postmaster General of the United States. The meeting did much to create good will, and to bring the work of Adult Civic Education to the attention of the general public.

The war has brought changes to all of us, and these changes have brought added problems and added responsibilities. Formerly emphasis was laid upon the evening school and home classes for noncitizens but with the coming of the war we have moved into the factory itself, and hold classes between shifts in a spinning room, recreation center, or whatever convenient place can be found.

We have discovered that the opportunity of attending school has added meaning to the noncitizen in wartime. To some it is their only outside contact. It gives them a feeling of belonging, and gives them an opportunity of demonstrating their love and loyalty to America. A recent survey showed that in 77 out of 111 communities in Massachusetts holding adult civic education classes, 5,274 children of students are in Uncle Sam's armed services; 1,811 students are contributing to some wartime service such as civilian defense, Red Cross, warden service, etc.; 1,053 are waiting for their citizenship papers in order to be employed in wartime industrial plants; 5,568 students have taken steps for second papers, and are likely to become citizens this year; and 5,274 have taken out first papers and are in the process of becoming citizens.

Our one desire in this time of war is to make our program adjustable to wartime situations, but we have not forgotten that we must look forward to the time that peace comes and the many problems that will come with it. I am convinced that some larger effort must be found to meet the great problem of the refugee after the war. We look forward, however, to the future with confidence. Adult civic education has done a good job in the past. It will do a better job in the future. We believe that through it we are strengthening our democracy, and promoting a wider understanding of

the world which can lie beyond the range of the present war. That world of tomorrow can be a reality if all of our people are united in a faith that it can be achieved. We must reach a common ground—a common purpose—a common hope through education. The responsibility laid upon teachers of the foreign born is great. They are helping to make citizens of tomorrow, and therefore in a degree are the molders of America's destiny. Let us raise our sights high toward the future—toward a better life when all of our people, whether native or foreign born, shall be joined together in a common bond of neighborliness, friendship, and understanding.

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AN ADULT STUDENT ASSOCIATION

MAUDE E. AITON

During World War I the people of the United States were startled to find that millions of men and women living in our country could not speak English and millions more were not citizens. Even more appalling to certain groups of our citizens was the fact that great communities within our borders were "foreign." In these communities aliens spoke their own language, carried on the customs and life of the homeland, and to them the United States was remote.

With the knowledge of the composition of our population came a hysteria of reform. We should Americanize all foreigners. Patriotic organizations aided in this work, and hence there quickly grew up throughout the country Americanization classes.

The organization of a full-time, day, night, winter, and summer Americanization school in the public schools of the District of Columbia was effected in 1919. Teachers and principal alike were entering a field of work in which few if any decisions of methods, procedures, or policies had been reached. The teachers were, as a rule, not trained for adult work. They were eager to help the students and undoubtedly often did too much for them. They gave of their time and strength but felt impelled to direct in great detail. Clubs were organized, but they were wholly teacher directed and soon dropped away. In fact, as viewed from this distance in time it seems that the staff were afraid to trust the group or felt that the students were children in experience and could follow but could not lead.

After three years, in 1922, a group of ten well-educated young men and women from as many different countries met many times to discuss among themselves the values and the faults of this public adult-education venture. It is indeed interesting to note that more than twenty years ago this group criticized intelligently the place

of the instructor in the educational and social program proposed, and banded themselves together "in order to establish closer personal relations, become better acquainted with the people and customs of the United States, and to give mutual assistance in the promotion of patriotic, intellectual, and recreational pursuits." They appealed to the late Walter I. McCoy, former Chief Justice of the District Supreme Court (now the United States District Court for the District of Columbia) to act as their consultant in forming an organization. Finally the committee came to the principal of the school and presented their program. They asked if they might not work *with* the instructors and not be treated as children by them. They said their purposes were our purposes; these were: more rapid assimilation; more and deeper understanding of the society of which they were becoming a part, of its problems, of its hopes, of its strengths, of its weaknesses; how *they* the newcomers could enter into and become a part of this land of their dreams. The land of Washington's ideals, the land of Lincoln's ideals was to them an ever present goal toward which they were groping and which was calling them as it called our forefathers. This committee became the Americanization School Association.

This experiment of the Americanization School Association of the District of Columbia is pertinent not only to adult educational workers but also to those interested in the adjustment of groups of peoples within our population. From this beginning a certain criterion was set in the minds of those who recommended instructors for the Americanization School. Only men and women should be chosen to serve on the staff who saw life as ever growing, ever moving forward in widening circles—who could catch the meanings of simple, crudely stated suggestions of the student, as well as the rich, well-expressed suggestions of the highly developed scholar. Not only those who were idealists, but also those who could be most practical were the persons selected to serve as teachers. In addition, the prospective teachers were carefully checked to see if they

were tolerant; if they knew racial background; if they had studied language methods, and understood principles of democratic government. All kinds and types of teachers and students have worked together to make certain achievements possible. Each year there are "in service classes" to aid the staff to further prepare themselves to meet and aid the newcomers.

S. H. Hanessian's history of the Americanization School Association recently published in the Americanization School Association's *Bulletin*, July 1943, gives to readers some insight into the conscious sociological purpose of the Association. Mr. Hanessian was the leader of the original group and worked with Justice McCoy. He holds that every activity within the Association must be based on principles leading to the real goal—assimilation and understanding citizenship.

To attempt to reach this goal was the task the Americanization School Association set for itself. Motivation was to come from within the group. Self-education, self-development were basic. The individual wanted it and *recognized the need*.

The form of government of the Association was to allow for many small units of activity where responsibility could be divided and many individuals have an opportunity to follow their own interests.

As a matter of fact, each class is organized and has its own officers. Each unit suggests projects for classwork and individual work. At all times the Americanization School Association carries on a master project about which many of the teaching situations of the school center. For example, "Tributes from Many Lands," the bicentennial number of the Americanization School Association's *Bulletin*, was published by the Americanization School Association in 1932. This gave opportunity to the students from fifty different countries to give homage to George Washington. The project lasted considerably over a year. Many students went to the Congressional Library, where books were reviewed and significant sections were

translated as they sought the most interesting statements made about George Washington in their own language many years ago. The oldest writing found was a newspaper from Russia written before the time of the Constitution giving an estimate of Washington's character.

Thus, in this single project, ability for research work by many nationality students, writing ability, art ability (through illustrations), language ability were given conditionings that made adults eager to work and push forward the central project for the year.

The outline of basic work of the Association also checks on many situations that make for difficulty in adjustments and consequent lack of assimilation among newcomers. Some of these are misinformation which frequently appears in the foreign press and lack of comprehension of the basic principles underlying a democratic form of government.

There are few educational or social activities in many communities that develop real interest in government and afford democratic participation.

There are many and difficult schisms which utterly divide families of newcomers, because the child quickly adopts American ways and thrusts aside the old ways, some of which might be a contribution to American culture.

Motivation for naturalization is frequently on a low level. Despite the effort to overcome it, there still exists exploitation of the foreign born.

Deep racial prejudices exist between various nationalities and between groups within nationalities, making for antisocial conditions. Also, deep prejudices between Americans and newcomers make adjustments difficult. Frequent discrimination against the foreigner, both socially and economically, make for bitterness.

Fear because of insecurity is forever in the mind of the individual, making him a prey to many unscrupulous groups.

The slow acceptance of the status of women in America is another problem among certain groups.

As the writer sees it, these are some of the problems which the Association sensed and has valiantly endeavored to solve.

One of the activities which the organization has sponsored and which has aided in the solution of many problems is citizenship receptions, informal and friendly. The intimacy of the small meeting makes self-expression easier, cements friendships, and arouses enthusiasm for further participation. At times, these receptions are more formal and the program given is really for the benefit of the American public.

The *Americanization Bulletin*, a publication of the Association, has always been a great incentive to the individual in which he might express his thoughts. It has also served as an exchange of information. The other weekly publication gives a calendar of many activities.

Special aid is a phase of the work planned to give assistance to members in time of illness or economic difficulties. During the depression years, this type of activity greatly expanded. The Association also cooperated with other social agencies.

The value of socialized projects is most easily recognized in activities where participation is general and spontaneous. Nowhere are the contributions from all nations so readily recognized as in the bazaars, festivals, dances, and informal gatherings in the recreational program. These not only invite friendliness, but they are purposeful in that they bring Americans and newcomers together to promote worthwhile objectives; for example, this year they gave a service car to the Red Cross.

After naturalization, the new citizens become members of the Citizenship Section of the Association. This branch club holds monthly meetings in the A. S. A. Library and has become the backbone of all enterprises requiring aggressive, vigorous promotion. Its members are given a larger outlook upon life through continued participation in the work of the Association.

The A. S. A. Library is the center of activities—a reading room, committee room, assembly room, classroom, office, given by the

Board of Education for this use and furnished with books and periodicals given by the Association and friends. This room is the home of the Association. It is dedicated to all the better objectives of a home—restfulness, happy activities, help in individual need, encouragement for individual gifts, sympathy.

A definite program of child welfare has been planned which concerns itself not only with the physical welfare of the child, but with parent-child relationships which offer serious problems in the families of newcomers where the child has opportunities for quicker assimilation than the parent. This program aims to seize the opportunity offered for the acceleration of assimilation by the presence of children of many nationalities. Small children are free from race prejudice. Their attitudes will influence the attitudes of their parents. Participation of children of many nationalities in A. S. A. projects fosters appreciation of one for the other.

The program also tries to cultivate in the child a sense of the importance of participation in community affairs, and a growing consciousness of responsibility as a member of the community and a citizen of this country. Through the education of the parent, the program is planned to free the child from many disadvantages of being in an alien home. Since the child learns the language more quickly than his elders, he becomes the interpreter and go-between in all sorts of situations into which childhood should not be drawn (e.g., the child goes to a relief office with the parent to ask for assistance). This sets up a bad relationship between parent and child. The child loses respect for parent, ignores him, is unhappy, and makes the parents unhappy.

At a memorial meeting in the fall of 1933, in which about twenty civic organizations of Washington joined, the McCoy Scholarship Fund was promulgated. This scholarship fund was planned in honor of the late Judge Walter I. McCoy and his wife, Kate Philbrick McCoy, in whose home the Association was organized and who during their lifetime were its constant advisers and sponsors.

Income from the fund is to be used as a scholarship award to student or teacher in the Americanization School for advanced study in civics and government. Small contributions have been made to the fund. On account of present war conditions, it has not been greatly urged; but it is hoped it may grow to material value in later years.

The sponsoring and publicizing of basic English by the Association has resulted in the recognition of this system of teaching English by the Americanization School of the public schools of the District of Columbia and in further enlistment of the interest of the Orthological Committee at Cambridge, Massachusetts.

There is a Latin American project, the aim of which is to offer to Latin Americans in residence here or on a visit to this country sympathetic and intelligent educational opportunities and thus facilitate their cultural and social adjustments. The Pan American Union has shown its interest in this project.

Success in efforts to secure means for carrying it out came with the grant of funds by the Coordinator of Inter-American Affairs in the fall of 1942. These funds have been expanded for 1943-1944.

The Americanization School Association through its years of unabating interest and work has upheld the Americanization Work of the public schools of the District of Columbia. Committees from this group appear at hearings for appropriations, call together civic organizations, and coöperate with all patriotic groups in civic enterprises.

Here is the real value of a self-motivated program—these men and women whose purposes have been demonstrated are working for their own America. They are living the principle that democracy means coöperation, that high standards of citizenship in each individual will eventually lift the whole citizenry.

In the war effort, they have responded liberally by buying bonds. The everyday work of the Association is demonstrated by blood donors, Red Cross workers, and students studying the meaning of

inflation and the many ways in which the family may function during the war to be of real service.

The work of the public-school system of the District of Columbia has been stabilized and expanded through the efforts of the students themselves; and as we look back now through a quarter of a century, we feel that this has been possible because the adult group has been trusted and has accepted the responsibility of carrying on.

Maude E. Aiton is Administrative Principal of the Americanization School Public Schools of Washington, D. C.

CITIZENSHIP—AS ACTION

WILLIAM E. MOSHER

Time was when the Fourth of July, Decoration Day, and commencement speakers climaxed their orations by appealing to their audiences in the name of patriotism. But in recent years this term has been increasingly avoided, perhaps because it has come to smack more and more of sentimentality, and to be associated with "100 percentism." In this sophisticated era of ours sentimentality is now taboo as are hundred percenters. Whatever the cause, appeals to patriotism are relatively infrequent while our fellow citizens are now frequently urged to do this or that in the name of citizenship.

If we leave out of account, however, the use of citizenship in connection with naturalization proceedings, the connotations of the terms patriotism and citizenship are, in the minds of most people, equally vague and noncompelling. In an essay contest in which a number of high-school students competed some years ago, appeared the following definition of patriotism: "Patriotism is an indefinite something that we are supposed to feel, particularly in time of war." This might be paraphrased to read: "Citizenship is an indefinite something that we are supposed to feel, particularly in time of peace." Both are *supposed* to give rise to indefinite feelings. Neither bids one to rise in his might and to do something about the body politic, the social order or the local community.

What is needed is a thoroughgoing redefinition of these terms or the coinage of a new term which will prompt to action. According to Zimmern, an authority on Greek civilization, the germ of Greek citizenship was "elemental unselfishness, the sense of one human being's natural relationship to another." It expressed itself in action in the common interest. It meant participation, not a silent partnership, in community and public affairs. Eternal vigilance is said to be the price of liberty. But if democratic liberty is to be preserved,

vigilance is not enough. A vigilant "spotter" of airplanes on a hill-top is not content with observing and recording the approach of enemy planes. He sounds the alarm. People snap out their lights, gather in shelters, and defense planes take to the air. Self-government is but a play on words if it is interpreted as mere vigilance, if it denotes a passive, an inactive role on the part of those living within a self-governing state.

Ordinarily the naturalization process does not involve an action program. It is based almost exclusively on the acquisition of English and information concerning our country's past, its constitution and historical figures. The taking of the oath of citizenship is a formality and the celebration of "I Am an American Day" is largely a ceremony. These experiences offer but little guidance to the question: "Now that we are American citizens what are we going to do about America?"

As any one who has had contact with naturalized aliens well knows, they represent a potential reservoir of power for good. Most of them are eager to show their appreciation of having been granted all the rights and privileges of citizenship by doing something for the common good, by becoming partners in the American experiment. But their training and background of experience fail to give them any useful hints. Apart from their own language groups many, if not most, are still in a foreign land. Generally the community has no organized program for utilizing their enthusiasm and sense of appreciation whereby they might share in the community partnership. As I view it, the naturalization training program should not alone give practical illustrations of how foreign-born citizens have entered into this partnership, but also should get projects under way in which these new citizens may have a share with native citizens in promoting worthwhile community projects. A partnership that does not result in the experience of sharing responsibility is but a make-believe affair—a word without substance.

Under the pressure of common danger, that is the present war, a participating partnership has been established particularly in connection with the local agencies organized under the Office of Civilian Defense and latterly the State War Council. Under the local war council, for example, block wardens have been appointed throughout an urban area. They inevitably represent all elements in the community. They have met together for instruction purposes; they have well-defined functions involving a good deal of coöperation; they all wear the same insignia. The women volunteers coöperating with the war council also represent a cross section of the community engaged in various community-wide projects. Such practical partnerships must have been worked most beneficially in the direction of bringing about a real assimilation of naturalized citizens and of promoting a community spirit in keeping with democratic principles both for native and foreign-born citizens.

It is to be deplored that the community interest and spirit which have found expression in these wartime activities have not been and are not systematically mobilized for community purposes in times of peace. There is no reason why such community problems as crime prevention, slum clearance, outdated educational policies, and other defects in our communities could not be dealt with constructively through community action in which both native and foreign-born elements have their share and their responsibility. These proposals may serve as sample methods of making naturalized citizens feel at home and of giving them opportunities for expressing in a more or less tangible way their citizenship and their appreciation of having been taken into American life as full-fledged partners. It is believed that those responsible for the naturalization process would do well to give more attention to ways and means whereby teaching and learning about American citizenship could be supplemented by suitable and effective community action in which native and naturalized citizens are teamed up.

Let us now turn to a special phase of democratic citizenship. It is probably the most essential and at the same time the most neglected; namely, the political aspect.

The schooling of aliens, like that of the American youth in the public schools, is not designed to give them insight into the practicalities and actualities of political citizenship. Whatever else citizenship may mean, it surely means the intelligent and effective use of the ballot. To use it intelligently calls for an understanding of public issues and movements; to use it effectively calls for acquaintance with the machinery and manipulations of political parties, the importance of party committeemen, the role of political leaders and related matters. One cannot have faith in and enthusiasm for self-government if he does not understand how it operates and, in case it does not operate satisfactorily, how the faults can be remedied.

But in addition to understanding, both foreign- and native-born citizens need a heavy dose of stimulation and motivation to assume the yoke of responsibility that is implicit in self-government. However well we may have learned about the rights and privileges we enjoy in our democracy, we surely have failed to appreciate the obligations that fall to the lot of a self-governing citizenry. It is highly probable that in the preparation of aliens for citizenship in its political aspects will be found the same emphasis on rights and privileges in general terms with some description of governmental structure that is characteristic of civic education in typical public schools. They learn little of the practical functioning of the operating departments, their controls, and particularly of the power of the "invisible government," to use Elihu Root's definition of bossism. Our most serious neglect in teaching government is with regard to the key role played by the parties in the selection of candidates for office and no less in determining the behavior of successful candidates when elected to office. It should be a basic axiom of every teacher of citizenship that *the party is the sole agen-*

cy of effective citizenship, that indifference to the party is to all practical intents and purposes indifference to government. It is not denied that reform groups of one sort or another have contributed to the improvement of government in various ways. But such groups have had an uphill fight and have scored their successes only by bringing unrelenting pressure to bear on party leaders and the representatives selected by such leaders. The basic cure for the shortcomings, the backwardness, and, even at times, the recalcitrance of representative bodies is a broader and more inclusive participation in party organization and activities on the part of the rank and file of the citizenry.

Any training for citizenship that fails to stimulate to active and effective participation in community and national affairs is a *pro forma* undertaking. Any democratic citizenship worthy of the name flowers forth in coöperative action looking toward the common welfare—the commonweal. Democratic citizens are actors not bystanders, nor like members of a Greek chorus who cry “Woe, Woe,” when something ill befalls the hero or “Hurrah, Hurrah!” when things take a turn for the better. Instead of futilely bewailing the shortcomings of government—a favorite pastime of not a few Americans—the trained citizen knows that the criticism of self-government is equivalent to self-criticism. He knows further what to do about government and how to go about doing something about it. Citizenship training that does not result in practical and effective political action is misdirected and fails in achieving its primary objective. If we fail to organize a sound training policy looking toward this end the future of democracy in this country is uncertain indeed.

It is perhaps unduly optimistic to hope that the leaders of the foreign born will do a better job of citizen training along political lines than do the teachers of our native-born children. But any sound analysis of the job to be done cannot fail to emphasize this phase of the problem, nor, it is believed, can a sound analysis of

citizenship training fail to emphasize the basic thesis of this article; *i.e.*, that practical democratic citizenship will seek and find its appropriate expression in the doing of things, in actively contributing to the commonweal in coöperation with others. *A partnership in action* in the interest of community and state is the objective and the measure of good citizenship in a democracy.

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BOOK REVIEWS

The Gift of Tongues, by MARGARET SCHLAUCH. New York: Modern Age Books, 1942, viii + 342 pages.

This book introduces the general reader to the science of linguistics. If it followed the alliterative line set by *Mathematics for the Million*, it might be called *Philology for Philistines*.

Its special contribution is to present in more succinct form than is available elsewhere and in a lively and very readable style a scholarly view of the major divisions of modern linguistics. While the author's interests are not limited to technical linguistics and one of the most interesting chapters in the book deals with the sociological aspects of language, her attitude is in general that of the orthodox linguist. She condescends to semantics but is fascinated by comparative phonetics. Her scholarship is broad and sound, and the book is an excellent popular introduction to philology.

Language in Action, by S. I. HAYAKAWA. New York: Harcourt, Brace and Company, 1941, x + 245 pages.

In *Science and Sanity*, a book which is hard reading even for specialists, Alfred Korzybski, propounds a "non-Aristotelian system" of linguistic interpretation called General Semantics. In *Language in Action* Profesor S. I. Hayakawa, a student though not a blind disciple of Korzybski, has written a colorful and highly readable book which for the first time makes the special emphases of General Semantics available to the general reader.

Assuming the profound importance of language as a psycho-physiological determinant of the intellectual and moral and hence social behavior of men, Hayakawa presents principles of interpretation, or semantic principles, "which are intended to act as a kind of intellectual air-purifying and air-conditioning system" for our verbal environment. He does this simply and clearly, with much ingenious illustration, and avoids the pitfalls of popularization into which Stuart Chase fell in *The Tyranny of Words*. Hayakawa's book is the best introduction yet written to the new borderline science called semantics.

About Ourselves, by J. G. NEEDHAM. Lancaster, Pennsylvania: Jacques Cattell Press, 1941, xi + 276 pages.

This survey of human nature from the zoölogical point of view is divided into two parts, each composed of ten chapters. Part I deals with: our place in the living world, the primates, man's remote ancestry, the development of the nervous system, the development of the brain, the development of behavior, instinct, learning, infancy, and nature and nurture in the human species. Part II considers the following topics: population, social nurture, the components of social behavior, the role of instinct in human affairs, the chief products of the folkways, war in its biological aspects, war (continued), government in its biological aspects, government (continued), and religion in its biological aspects. The author says: "I present herewith a very condensed statement of some of the contributions of zoology to the knowledge of the nature of our species, together with some suggestions as to the relation of these matters to the organization and operations of society. The limitations of space have demanded that the facts be stated broadly, and without much heed to exceptions."

People Are Important, by FLOYD RUCH, GORDON N. MACKENZIE, and MARGARET McCLEAN. New York: Scott, Foresman and Company, 1941, 283 pages.

As secondary schools have turned from a complete preoccupation with college preparation to an analysis of their job of general education, there has been a growing concern for the area of personal problems of students. Many schools use the homeroom organization and time for this consideration, others have informal machinery for guidance, while others have established courses in personal problems, or make those problems the main center of attention in core curriculum classes. However the problem is attacked there has been a growing demand for suitable and adequate printed materials. Even though we have gotten away from the notion that if it is to be learned it must be in a book, we still feel a need for books as focal type of material.

This text, designed for the high school, has been developed by a strong combination: a college psychologist, a school administrator who knows the score in education, and a high-school teacher. It is not the first in the field, and, in all likelihood, not the last, nor the best, but it is one which the authors of its successors ought to study carefully.

We Need Vitamins, by WALTER H. EDDY and G. G. HAWLEY. New York: Reinhold Publishing Corporation, 1941, 102 pages.

A sort of pocket encyclopedia of the vitamins is this excellent book of Eddy and Hawley. Its appeal should be to a wide group including teachers, housewives, physical educators, dietitians, and the general layman. It covers the field of the vitamins in a thoroughly comprehensible manner and while there is a fair amount of technical terminology the development always keeps the needs of the average layman in mind. Many are its virtues and among these is the fact that this volume answers definitely and concisely many things that have been mulled over in the minds of a public, now much alert to the scientific needs of an adequate diet.

The volume is thoroughly documented and the field covered in a manner which is both practical and academic without resorting to tedium. It is truly a volume which should be in every home, especially in these days of wartime efficiency and economy.

How to Teach Children Music, by ETHELYN LENORE STINSON. New York: Harper and Brothers, 1941, 140 pages.

This book presents a record of achievement attained in the teaching of music to special children—children who require a particular technique of procedure adapted to their needs. The development of instruction in music from simple auditory and visual responses to understanding and individual expression is presented in detail. Numerous case records are included which show how this instruction has served to correct behavior problems and draw out children according to their ability. The book contains, also, a list of material and suggestions for its use. Miss Stinson's modification of current procedures should prove helpful to others interested in this field.

The Folk Culture of Yucatan, by ROBERT REDFIELD. Chicago: The University of Chicago Press, 1941, 416 pages.

This social anthropological study of modern Yucatan, the peninsula in Southeastern Mexico which contains several of the States of the Mexican Republic and which was anciently the seat of the Maya civilization, is a valuable contribution to the study of culture and culture change and will interest greatly students of that subject.

From Merida, Yucatan's largest city, to Tusik, a tribal village in the deep forest, it is approximately one hundred and fifty miles—and several centuries. Dean Redfield's book records this journey both culturally and physically. Essentially, his detailed examination of the contrast between urban Spanish civilization and primitive Maya life and the fusion of these two is a study of that contrast between primitive and city life which underlies the history of all civilization.

The completeness of the notes, bibliography, glossary, and index makes a satisfactory ending to the thorough scholarliness of his research.

Sex in Development, by CARNEY LANDIS and co-authors; foreword by NOLAN D. C. LEWIS. New York: Harper and Brothers, 1940, 329 pages.

In this unique volume the selection of co-authors was a most vital factor for they have been carefully selected from varied fields. The authors are persons whose practical experience, backed by sound psychological and educational backgrounds, renders them extremely suitable authorities in their various fields. Also, the book has as one of its most potent assets a happy avoidance of fads and bizarre procedures sometimes encountered in such fields. The volume covers a wide field of investigation ranging from early childhood through maturity. It begins with a positive approach dealing with the normal. At the one hundred thirtieth page it begins a consideration of abnormal cases or cases of maladjustment and, to illustrate, uses carefully selected cases freely and judiciously.

It is with pleasure that this reviewer states that the style is admirable and while scientific is not too technical. Also, the practical application of the theories set forth renders it a valuable asset for both layman and teacher. The two chapters dealing with sex instruction and personality structure and function render the purchase a thoroughly worth while investment. There is a nod to Freud but the techniques are radically at variance with this psychiatrist. The correlation of different aspects of this field easily renders the book an approach which is of unusual interest and treatment. The volume deserves unqualified endorsement especially as an aid to the comprehension of social workers and those in related fields.

